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bor as thyself," so that the unknown Superman, better than both, may come to be.

That this is an idealism without precedent or parallel can hardly be denied. Nor can it be denied that it is a religious idealism, having its source in the same motives and conditions, autobiographical and social, which the more orthodox religious derive from and gratify. To a large extent it is a simple contradiction of tradition, amplified and given the semblance of reasonableness by a more or less relevant assemblage of observations from history and culture. To this extent it may be dismissed as an idiosyncratic instance of a type of thinking I have elsewhere had occasion to describe as compensatory—i. e., as the mind's projection in idea, in imagination, of a world or system that makes good the felt insufficiencies of reality; a compensation for the shortcomings of reality. And how Nietzsche's philosophy of self-sufficiency was compensatory to his dependent, invalid's life, he who runs may read. In another dimension, however, in the dimension of the dialectic of values, Nietzsche has brought a unique gift to the treasure house of philosophy. He has to some degree exemplified and has powerfully preached a doctrine that envisages an ignored great residue of human life. He has done this out of a love of excellence which led him to the joyous acceptance of the most arduous and cruel of its conditions; he has done this, seeking to spread a firmer pedestal for a perfection, devotion to which is the more remarkable in that it is the most transhuman and undefined perfection which human idealism records. Nietzsche's philosophy is thus a religious philosophy with a vengeance.

H. M. KALLEN.

NEW YORK.

**THE IDEA OF IMMORTALITY, ITS DEVELOPMENT AND VALUE.** The Baird Lecture. 1917. GEORGE GALLOWAY. T. & T. Clark, 1919. Pp. viii, 234.  
**IMMORTALITY, AN ESSAY IN DISCOVERY, COÖRDINATING SCIENTIFIC, PSYCHICAL, AND BIBLICAL RESEARCH.** B. H. STREETER and Others. The Macmillan Co. 1917. Pp. xiv, 380. \$2.25.  
**THE FUTURE LIFE IN THE LIGHT OF MODERN INQUIRY.** SAMUEL MCCOMB. Dodd, Mead & Co. 1919. Pp. xii, 240. \$1.50.

Of the many recent books on Immortality, testifying pathetically to the interest in the subject awakened by the tragedy of the war, Dr. Galloway's is the most deliberate, and is likely to prove of most enduring value. "On God and Godlike men we build our trust" is his unannounced text. Science reveals in the world a principle of organization, which, in man, philosophy recognizes as the soul, al-

though at this point the author's thought is highly speculative in character (reminding one of the theological doctrine of the impersonal Logos) and confused in statement. Within the soul arise commanding ideals of justice and perfection, which are not fully realized on the level of this world and hence call for a transcendent world of life and progress which theism alone can assure. If there be a God, the source and guarantee of moral values, then personality, wherein alone such values inhere, becomes supremely precious and individual immortality certain. This follows, however, only if God be conceived of as transcendently personal instead of pantheistically immanent; but such a thought of God is given by Christianity and in religious experience. Only in man's faith in God can his hope of immortality be securely rooted.

It should be evident, although in fact it seems not to be, even to Dr. Galloway, that this argument outflanks the chief obstacle to belief in immortality, which is, of course, the complete dependence within our experience of psychical life upon physical structure. Yet, unless we think of God as having a physical substratum (and who does so think of Him nowadays?), those who believe in Him affirm the actual existence of psychical apart from physical being and thus deny the necessity and the universality of the connection. Accordingly, faith in a spiritual God opens wide the door to hope of human immortality. Since this is not always clearly seen and since there are those who appear to find immortality more credible than theism, those who advocate immortality devote much space to attempts at the removal of the psycho-physical obstacle. One of the most interesting is in the book by Streeter and others, entitled *Immortality*, which contains nine essays of very uneven merit, all of which, however, accept to a greater or less degree the genuineness of the phenomena dealt with by the Psychic Research Society and explain them by the hypothesis of telepathy and the operations of the subliminal mind. Of these essays, the second is by J. A. Hadfield, Surgeon in the Royal Navy, who discusses from the point of view of a surgeon and with professional knowledge the relations between mind and brain; arguing that the progressive emancipation of the former from the latter in the history of development indicates the possibility of its survival when the connection shall be completely broken by physical death. That is to say, the facts of psychic research are interpreted as evidence of extraordinary mental powers, natural to man but as yet only partially developed and in a few individuals, which demonstrate the ability of the mind even here to transcend physical limitations and so promise survival after death.

If, however, the psychical phenomena to which Mr. Streeter and his collaborators refer are indeed genuine, may they not be accounted for in another way and regarded as proofs of the survival after death of those who thus seek to manifest their discarnate existence? This is the view of Dr. McComb, whose book is more popular (in a good sense) than either of the others just mentioned. It presents skillfully and persuasively the arguments commonly urged, but rests the case mainly upon what are deemed the assured results of psychic research. This is the line taken by many recent writers — Lodge, Hyslop, Hill, Doyle, to mention only a few. It seems to depend very largely upon one's habitual temper and attitude of mind whether he gives more credence to isolated psychical phenomena or to considerations based upon the significance of God and Godlike men.

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#### SHORT NOTICES

A BOOK ABOUT THE ENGLISH BIBLE. JOSIAH H. PENNIMAN, Ph.D., LL.D. (Religion, Science, and Literature Series.) The Macmillan Co. 1919. Pp. xii, 444. \$2.25.

These lectures to the students of the University of Pennsylvania must have discouraged intelligent interest in the Bible. They show, to the man who is growing away from the traditional attitude towards the Bible, hardly a trace of modern biblical study — the newer theory of the composition of the Pentateuch is not mentioned — and at the same time they do not present the traditional attitude with the glow which alone can give it attraction. The best they do is to furnish a brief summary of the contents of each book of the Bible, and an account of the different English Versions.

THE BOOK OF GENESIS. A JEWISH INTERPRETATION. JULIAN MORGENTHAU. Published by the Union of American Hebrew Congregations. Cincinnati. 1919. Pp. x, 335.

This is a manual for teachers, tracing many of the stories of Genesis back to early folk-tales, giving expository notes on the text, with illustrations of oriental life taken often from the monuments; reverent in treatment; as to the results of modern study, limited; so far as it goes, intelligent.

WHAT DID JESUS TEACH? FRANK R. GRAYES. The Macmillan Co. 1919. Pp. xii, 195. \$1.75.

The Christian Associations of the University of Pennsylvania recently organized a campaign to induce two thousand students to